WESTERN DESTINY

THE SPIRIT OF THE AGE

FIFTY CENTS

FRANCIS NEILSON: AN APPRAISAL

JOHN M. LUNDOFF

CLASSIC AND CONTEMPORARY

EDWARD VARGAS

A WESTERN CHRISTIANITY

IAN BRUCE MACLEOD

THE OPPONENT OF LIFE

F. J. VEHILS

BIAS AND EVOLUTION

SIR ARTHUR KEITH

VOLUME X NUMBER 7 SEPTEMBER, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

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Letters

Dear Editor:

Thank you, friends, for your arrows of truth and irrefutable logic. . . . Now, as never before in our history, truth and justice need a vehicle for their voices.

EVA J. HOFF
Arlington, Va.

Dear Editor:

We are like the "poor little rich girl," we have everything. Yet why is the crime rate on a long rising curve? And the divorce rate? And the civil unrest? Not the material things, but *something* is getting worse. Now let us suppose that a tyranny really is at the "bottom." We still have our material things, so would we countenance a tyranny *with* material things? That might not seem to be too bad, but history will tell us otherwise—creature comforts have been with us off and on for thousands of years. No, there is something else that we will again come to value more than material things: and it is nothing less than civilization itself, whose moral dimension governs the material. Moral precepts lead the material in time by a few generations or centuries, thus they cast their light or shadow into the path of a people.

In sum, a concern for the future is a hall-mark of the civilized man, and granted that "we never had it so good" because of our civilization, we must still show an active concern for the future if we want to maintain that civilization and enjoy its benefits in the years to come. You are doing a great job.

CHARLES DEMING
Los Angeles, Calif.

Dear Editor:

I have just read my first copy of your magazine from the first word to the last, and must take pen in hand to thank you. It is so fine to hear a voice like yours from the United States after having lost all confidence. How good to hear men raise their voices against today's masses of stupidity.

We suspect that the United States is no longer in the hands of the men who founded it. It seems that the spirit of Washington, Lincoln, Jefferson, Franklin and all the others who had ideals—the ideals that created the Nation—is not visible any more . . . I want to find the real American Spirit and I hope to find it in WESTERN DESTINY.

DOROTHEA OEHLERKING
Wulfingen, Germany

Dear Editor:

WESTERN DESTINY is an outstanding magazine and I greatly appreciate it.

The paramount problem in Switzerland is the immigration of foreign labor. Much of this comes from Italy, North Africa and the Near East. It has resulted in a terrible housing shortage and in overpopulation. It goes without saying that all the means of mass communication, like radio, television, press, movies, church, etc., are pleading in favour of the foreign workers and thus selling the indigenous Swiss people down the river. . . . It is remarkable to note that the same people who favor birth restrictions for the Swiss are also advocating the settlement of Tibetan refugees and colored probationers from Asia and Africa.

MAX MORF
Zurich, Switzerland

Dear Editor:

Enjoyed Viereck's fine writing. Met him in Washington in 1942. I was one of the 29 who were framed by the fake sedition indictments. I was never tried, cussed Rogge, Redding and Biddle out, demanded a trial, but no soap. . . . Judge finally fell dead ending the great farce. . . . LBJ as bad as FDR but not as crafty. . . .

COURTLAND M. ASHER
St. Marys, Ohio

Dear Editor:

In behalf of the editors of *Roll Call Newsletter* I wish to applaud the publication in the March issue of WESTERN DESTINY, the timely article by Drew Smith, "Repatriation: Solution to a Problem."

The idea of "Restoration of Lincoln's Negro Policy," should be hammered repeatedly because it is not one that can be easily opposed by politicians.

SETH H. THORNTON
Mt. Rainier, Md.

Dear Editor:

I am heartily behind your efforts to reverse the awful trend but don't lay too many of your cards on the table too soon.

Bucking the propaganda line instilled in the American people causes, to my way of thinking, "noise" in the "amplifier" of the people susceptible to this message—undue "friction." People are now ready to take action against the Black Revolutionists; this is the issue. . . .

LEIGHTON KANT
Chicago, Ill.

THE TASK AHEAD

The revolution against the West is by now so far advanced that virtually every established institution has either fallen to or been neutralized by the Culture Distorter.

Potentially, all of the resources for our revival and survival lie in abundance for our use, but now blinded and confused, without creative leadership. Our people are our resource; they feel that there is something wrong and that it grows worse each day: in fact, it is precisely this reason why Lyndon Johnson has found popular support for his adventure in Vietnam. The war provides a sublimation and an outlet for the energies of those who desire to clean up the mess they smell.

FOREIGN AFFAIRS: THE HOPE

The fact is that the gathering together of all of our intellectual, spiritual and material resources into one great political movement which will sweep away all obstacles and cauterize the infection is some years in the future.

But have we a future? We know that if the West survives, the Imperium will be its next political stage. But we also fear that the Washington-Moscow regime may be able to prevent this natural development through carrying out various genocidal policies against the people of the West until the outer barbarian is able to complete the conquest.

It is our fear that this issue may now be in the process of settlement to our disadvantage in the far east. As stated last month, the purpose of the intervention there by the Washington regime is to save the Soviet Union from embarrassment. We are to be plunged into a war against 50 million infantrymen because this will continue to keep the enemies of the West united against us.

The one thing which can save the West at this late date is time. We need time not only to deal with our internal problems but also that our enemies can discover the natural interests which separate them from each other and which will certainly lead to strife between them.

Nationalism is and always has been the friend of the West and the great enemy of communism. It is the natural reflection of a people's desire for integrity and in time will manifest itself unless it is stifled by policies designed for this purpose. The involvement of the United States in the Vietnam war will turn all Asians against us, delay the natural hostility between China and the Soviet Union, strengthen the hand of the Soviet in Europe and preoccupy the people of the United States, directing them from the real problems confronting them at home to the problems of the Vietnamese.

The need for time is pointed up by the words of Gus Hall in the reprinted article by him in this number. He says, "Before the shift in the balance of forces, objective conditions made it possible to advance only by uphill struggle. Now, since the dominant element influencing human affairs is a progressive one, a new quality is added which is itself a factor in moving the balance of forces toward the side of progress."

Translated, this means that since the Western defeat of the Second Great Fratricidal War, the movement of the West has been toward the Left and toward disintegration, with the enemies of the West in the ascendant and with the morale of the people of the West constantly being lowered by cultural disease and distortion. It is simply our contention that our involvement in the Asian war will further upset the West and further shift the balance of forces toward an even speedier and more complete disintegration of what remains.

It was all added up some years ago by Lawrence Dennis, one of Roosevelt's "sedition case" victims. Said Dennis, "When it comes time to fight the communists, the Leftists and liberals will be the generals and the Conservatives and anti-communists will be doing KP!"

POLITICS: THE MEANS

The very fact that our odds are so tremendous clarifies the battle and makes perfectly vivid the tactics that are to be used. It is far too late to squander our resources in any other field than the political. Strangely, what with all of the activity aimed toward capturing or influencing this or that foundation, church, magazine, publisher, radio network, copy machine manufacturer or any one other of a thousand different institutions diseased with virulent culture distortion, this field has been relatively neglected!

But capture of the political means is not only the sole alternative left, it is inevitable and the emerging force of an awakened elite, conscious of the responsibility for Destiny in their hands, is already arising to complete the task.

This capture will be perfectly legal and democratic: not because such a method is more moral or less bloody than any other way, but because it is the only way and because History clearly ordains the use of democracy to accomplish the ends that are sought. Once the government is securely under the sway of resurgent forces, all non-governmental institutions will be thoroughly purged of decadence through the force of law.

By a concentration of effort on politics, Conservatives, if properly organized and led, and not fragmented by unrealistic schemes, can easily capture the power that political victory brings. Any serious program to save the West must contemplate making the maximum use of power both before and after capture of the political means.

There is a radical misunderstanding of the nature of freedom among Conservatives. Freedom is nothing more nor less than control of power. Freedom can never be given to anyone, it always must be fought for and taken. The idea of "the maximum freedom for all" is a chimera. Maximum freedo for one group necessarily involves the limitation of freedom for another. There is no use being hypocritical about it. It is a matter of values. Are we to allow the criminals or the police to have more freedom? Are we to allow our enemies or ourselves to have it? The Right or Left? Seen in this light, and with survival at stake, there is no possible equivocation on the point.

For those who complain that such a realistic approach to the problem smacks of "big government" we can only comment that their cries of alarm are merely additional evidence of how Conservatism is burdened by its own archaic and obsolete past and how it carries within itself its own worst enemies. In fact, it is high time for sincere patriots to view

with distinct suspicion those who would object at this late date—with our very survival at issue—to the use of political thinking and legal force to clean up and purify the rot surrounding us.

While we have time, then, let us apply ourselves to the political problem: the reduction of every other problem that confronts us. Specifically, this calls for an organized effort to capture, first, one of the political parties and, secondly, the established political institutions.

THE VIRTUE OF DEFEAT

In retrospect, it is perhaps good that Goldwater was defeated because if he had won the politicians around him would have speedily consigned their victory to an even more disastrous defeat and we would not have been confronted with this opportunity to see so nakedly the great defect of the Conservative approach to politics. That many Conservatives have already rapidly learned this poignant lesson is evident in the realistic and sensible political thinking that is rising among them. In reporting on the Young Republican convention in Miami, held two months ago, a reporter for *Newsweek* arrived at this conclusion: there is, he said, a great difference between this convention and the one two years ago. Although the ideology of the young politicians has not changed, their degree of political sophistication has markedly increased. It is on this note that we apprehend hope for the future.

THE POLITICAL APPROACH

Now that we have again stated our conviction that the war in Vietnam poses immense danger to the Right, it is equally true that outright opposition to it would be politically unwise at this time. Polls show overwhelming support for President Johnson in his Vietnam adventure.

It should, we believe, be pointed out to the people that our method of fighting the war is all wrong in at least two respects: (1) Failure to set up a naval blockade of North Vietnam, thus allowing the port of Haiphong to unload dozens of ships from Britain, Greece, Japan and other nations which are engaging in a lucrative trade; and (2) Failure to utilize the highly-trained troops of Chiang Kai-Shek on the island of Formosa, which number 600,000 strong.

General MacArthur was strong in his conviction that America must never allow herself to become involved in a ground war on the continent of Asia. This, we appear to be risking. The risk is all unnecessary—there is no need whatsoever to commit a single foot soldier to Vietnam; in fact, anti-Communist Asians, including Chiang Kai-Shek, have urged that they be allowed to fight in this war so long as they can be supplied by the United States.

The American blood that is being spilt today in the rice fields of Vietnam is on the hands of Lyndon Johnson, and needlessly so. By committing our own troops to this war he is not only uselessly sacrificing American lives but he is fomenting a war of race hatred between White and Yellow when he could eliminate this factor entirely through the use of Asian anti-Communist troops.

These facts should be brought home as powerfully as possible to the people. Should Johnson ignore our demand to use Asian troops and to blockade the north, he is politically vulnerable. Should he accede to these sensible tactical recommendations, he would be proving his incompetence in the first place.

WE: THE TRUTHFUL

The arrticle by Gus Hall in this issue, from his point of view, as well as from ours, points up some very interesting matters.

It serves to confirm our thesis that the real philosophical difference between those who seek to preserve the West and those who seek to destroy it is not theological but simply whether one believes in equality or recognizes inequality.

The former is a lie; the latter, truth. The former remains a lie whether promulgated by a priest or a commissar, and lies must always lead to suffering and, in the end, to death.

It appears that the only point at issue beween some Christians and the Communists is who is to administer the lie.

As stark contrast to Hall's is the article, also in this issue, by Cmdr. MacLeod.

We will leave it to readers to decide for themselves which of these totally opposing views of life represents health, freedom and progress and which represents sickness, tyranny and decadence.

WE: THE IMPOTENT

To further pursue the thought above, it is well to remember that objective truth in itself has no power to change the world. Often, Conservatives wonder why, since right and morality and truth are on their side, they cannot win. But this question rests on the false assumption that objective logic and truth is political logic and truth. Actually, there is not a direct relationship: often, the opposite is true. In fact, a politician who tells the truth to voters in a democracy is the one who is defeated. The people demand myths, says the great Gustave LeBon, and he who supplies them will lead.*

Any large nation is composed of vastly divergent interests, ethnic groups and philosophies, amongst which there is little disposition to compromise. Government, then, can be only one of two types: tyrannical, with maximum force being used to suppress secessionist or seditious activities, or of great political sophistication, with maximum use of the lie as a tool of governmental policy.

The former is known as totalitarianism, the latter, democracy. Thus, objective truth is the enemy of the democratic politician: he is a seeker of political truth, which is power.

Paradoxically, truth can only be established in the affairs of men through power, or against less power. In the last analysis, power is usable only when there is some truth behind its use, even if used in the service of a lie.

Nevertheless, it is not the truth which makes us free, it is the use of available means to acquire power. Truth, like fire, may be either servant or enemy. Perhaps the Left is endowed with power, and we are bereft of it, precisely *because* their philosophy is based on a lie!

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*Gustave LeBon, the West's first mass psychologist, has been strangely ignored by Conservatives. His books, especially *The Crowd, The Psychology of Socialism* and *The Psychology of Peoples,* are required reading for vital intellects.

THE OPPONENT OF LIFE

By F. J. VEHILS

One of the sad things about Anglo-American letters is its virtual isolation from German thinking. This condition is not only unnatural but dangerous, for there is much to be learned from our German kinsmen.

Our author, an Englishman, has made a considerable study of German philosophy. In this article he attempts to digest one of the great ideas of one of the great philosophers who is completely unknown in England and the United States, Ludwig Klages.

The central idea of Klages, when understood, reveals to us that we are caught in a trap: On the one hand, the faiths tell us that "kindness" is everything; on the other, the steadily lowering of the quality of our kind assures our ultimate ruin. Klages enables us to see how and why this disaster occurred and what must be done to survive.

●

The work done by Ludwig Klages, since before the first Great Fratricidal War, is of central importance to the understanding of the present human situation. In his great work of 1500 pages, entitled *Der Geist als Widersacher der Seele* (*Mind, the Oppressor of Being*), and in a simpler way in his smaller books, notably in *Mensch und Erde* (*Man and Earth*), he has expounded the great crucial problem of mankind—and, as I see it, of any mankind, on any planet. This is as follows: *Mind and its products operate mechanically and not by the laws of Life; when they predominate, they crush or drive out Life.*

This process must be expected from the nature of things, and an intelligent being must correct it, other than in practice on certain occasions and for certain periods; theoretically (in the field of ideas), we are, for at least 2000 years in Europe, completely dedicated to the non-comprehension of these facts. And this is why the difficulty of applying a remedy has now become so great. We are dominated by things of the mind which we consider to be foremost and supreme in every respect, and we push back and ignore the necessities and laws of Life, unable to see the contradiction between progress of the things of the mind, with its explosive multiplication of things of a mechanical order, and, on the other hand, Life, its order and its laws.

I shall explain. What distinguishes man from mere animal is the fact of his greater mental capacity. An animal needs all his mind to attend to the immediate necessities of Life. But man has mind to spare. This allows him to concern himself with thoughts and acts which are not immediately necessitated by Life, and even later with thoughts and acts which are not necessitated by Life at all. Even in the higher animals, we can only see sparks of this. This ability is what makes man "sapiens," "tool-maker," "symbol-creator," "founder of religions" and "builder of myths"; all these things being means, and the use of all these means being made possible by the excess of mind, which allows him to think thoughts not immediately necessitated by Life.

In-between let me point out that this is one of the complexities of being human. For becoming is, in a general way, to become more complex. And we humans have become complex. Now complexity entails the danger of an inability to keep the balance of the components, with the probable result of a breakdown. The more a thing or being is complex, the greater is the difficulty of keeping it in order.

OUR GREAT PROBLEM

And here we come against our great difficulty, which we still have to solve. Man has to solve his great problem. Our difficulty arises from our complexity. We have *independent mind, floating mind,* mind which can operate unrelated to the necessities of Life. Since it can do so, it can also operate *against* the necessities of Life—in fact, it can do anything: pulverise planets and stars, for example. Here is the great problem we have to solve. We have to realise, that, from the moment mind starts operating independently, it will operate on its own, and will, in addition, produce mechanisms and systems which in turn operate on their own. So we shall now have to try and use our mind to correct its own activities. We have to ensure that our activities serve Life, and not just please our mind; we have to ensure that mind does not just please itself. Independent mind was born as a tool; it was born of Life; Life wanted to use it; but, being detached from Life, it becomes concerned with its own creations, it ignores Life, and in the end, knowing nothing of Life (except thoughts and ideas), it proceeds to destroy itself. Man's great forthcoming change is, having seen this problem, he will place Life in the position of primacy where it belongs and dedicate the use of mind to the necessities of Life. It is the great correction which man, having once departed from Life upon the rise of the fruits of his mind, must now bring about, after the first, unexamined explosion of his mind had moved him away from the order of Life; an all-too "natural" error, but a catastrophic error nonetheless.

In my English presentation of these vital, central facts in the condition of man, I depart to some extent from Klages' way and terminology. There is no English word for *Geist,* nor for *Seele,* in the sense in which Klages uses these key words. For *Geist* I use "superstructures," and instead of *Seele* I use "being." The meaning of these English words does not coincide with that of the German ones, but my description of the facts also differs correspondingly. Klages is more concerned with the history of thought, and I am more concerned with the description of the situation and of the necessary remedies. Thus, while for Klages every thought or every imagining would be *Geist,* I am more concerned with the

practical fact that it is in infinitely varying degrees that the activities of the mind will be unconnected with the necessities of Life. I call superstructure what is detached from or contrary to the necessities of Life, and each particular thing will be a superstructure to the extent that it is so detached or contrary. Thus, the fact of something being a superstructure will generally be a matter of degree. Some things are highly superstructural. And when I refer to superstructures in general, I mean the sum total of that which is superstructural, insofar as it is superstructural.

As regards *Seele* (which is not "soul" as a separate or separable entity, but the structure and experience of being), I translate this "being," but it is very much the same as "Life." Thus, when in Klages *Geist* opposes *Seele,* it is mind and its products (constituting, altogether, the superstructures) which oppose being, or Life, pushing it aside, neglecting it, and crushing it.

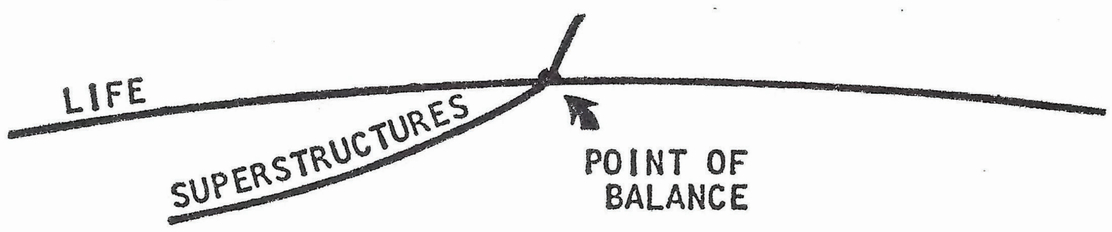
UNRULY, GLORIOUS, DANGEROUS MIND

Now, to see the situation in which we are, we have to examine how we have come to it through the centuries. It is clear that man has always tended, as a natural development, to fall, in the course of civilisation, into the trap of not seeing that the superstructures are superstructures. Mind is a tool for improvement. At the beginning, it only appears to bring improvements. This is why its activity is fostered and increased and multiplied. It is only at a later stage that its activities become predominantly superstructural, and that, in consequence, the damage begins to be deeply felt. The final result has always been the decay of the peoples and cultures.

Klages has investigated European thought since the time of the Greeks. In the earlier Greeks, before Socrates, Plato and Aristotle, he finds an approach to the investigation of the facts of the universe which is still centered on Life. Had this approach prevailed, he says, what a different direction, one may imagine, our lines of thinking and of research would have taken, and what likely benefits to the possibilities of Life on earth! What different attitudes and modes of living would have been produced, which would have fostered a healthy life! But (and, in my view, this is a quite natural tendency) the late Greek philosophers, those "pinnacles" of Greek thought upon whom we have been drawing ever since, Plato and Aristotle, concentrated their attention upon the world as *Geist,* upon the conception that our mind, being the supreme expression of our being, is made of the same substance as the supreme original source of being, and that *ideas* of what things are constitute the patterns and the force from which things emanate. Thus, while mind and idea are one of the flowers of being, they are taken for the root, the foundation and the source.

This is the error. This is what has led us, for 2000 years, to the assumption that spirit and idea are prime and supreme, and that all the other things, including "matter," Nature, and Life in or with Nature, are only produced by spirit so conceived, with the result that they are treated as secondary or subsidiary, or even unreal. Our philosophy, until recently, and in consequence our religion insofar as it has been built upon ideas, and our principles of Law and of living, have been increasingly based upon this Platonic-Aristotelian conception of the order of things. The error consists in failing to see Creation and being as the foundation, and ideas and mind as superstructural. Thus, spirit, which can be conceived as the force of Life and Creation, has been increasingly taken to be identical with spirit as mind, idea, and thought; while the latter is, in fact, one of the possible crownings of Life.

There is a law, already touched upon, by which man, having reached a point of majestic flowering of the activities of the mind and their products, seeing their majesty and glory, which is so visible in the great age of a civilisation, decides to reinforce the rise and expansion of those activities, of reason, of the directly perceptible benefits, a process which later leads to the condition in which the superstructures, great and powerful, allow Life to disintegrate or cause it to break down. In our culture-cycle, this turning point, when the great intensification in the increase of the superstructures occurred, is centered around the French eighteenth century, with its enlightenment, upon whose ideas the modern world is based. This process was then manifested in the nineteenth century, when for the first time in our Western history we began to leave aside the demands of being and becoming, in order to concentrate exclusively on the idealist concept of the universe, on the illusion that things can be made to be as good as we can think, by the simple expedient of discarding the laws of Life and Creation.



GRAPH OF LIFE AND THE SUPERSTRUCTURES. Life is assumed to be rising before the superstructures impinge on it. The superstructures begin to increase in the early stages of a culture. At the *point of balance,* the greatest flowering of a civilisation occurs. The balance is between the activities of the soul (which are activities of Life and the superstructural elements which the soul (man) is using as means of improvement and achievement. Man's ideal must aim at maintaining the culture permanently at a point of balance or near it. If nothing is done, the superstructures will always (by their own inherent logic and energy) increase at a compound rate, overpowering Life.

Around the turn to the nineteenth century, the misnamed Romantic movement was an effort to correct this, but it was unable to achieve anything, because clarity about the facts did not exist then; and the word "romantic" is now reduced to a term of contempt. From the middle of the nineteenth century efforts were then made by a number of thinkers, especially in Germany, to point out the impossibility of maintaining a state of affairs which does not take the laws of Life into consideration. But these efforts, which for a time were giving hope that, with knowledge of the facts, we could at last liberate mankind from the fateful cycle of the history of cultures, were entirely frustrated in the twentieth century. The Great Fratricidal Wars, the wiping out of Prussia, the near-destruction, these fifty years, of the German nation, and, above all, the massive propaganda which was set up in order to ensure that destruction (as otherwise the forces available could not achieve it), have completely upset, in our Western world, the balance between Life and the superstructures. The sweeping condemnation of the facts of Creation has been very thorough and has gone very deep. Our peoples have been completely carried away by it. Thus, since 1945, the superstructures have become all-powerful, and Life has been thrown into oblivion. Our decomposition proceeds apace, at a rapidly accelerating velocity.

(Continued on page 9)

Francis Neilson: A Reappraisal

By JOHN M. LUNDOFF

A true scholar is one who sees the truth and follows it regardless of where it may lead. Only a very few men have that courage, as we know. But the day is coming when we shall recognize the small band of incorruptible fighters in our past who refused to capitulate to dishonor and their names will be praised while the names of the popular intellects we know today will be unknown.

One of these men whose hour has not yet come is Francis Neilson, and this article by John Lundoff, a young scholar from New York, is an excellent brief study of his life and work. The sketch to the right is of the elder scholar, not the younger.

When Francis Neilson passed away on April 14, 1961 at the age of 94 there was scarcely a ripple of comment. This was especially striking in the publications of the Right. Yet Francis Neilson was a highly important individual not the least of whose gifts to the Right being the fact that he was the founder of revisionism in historiography in regard to the two Civil Wars of the West in this century. This blackout has been even more complete than the comparable treatment meted out to Francis Yockey by the Culture Distorter.

Within his own lifetime Dr. Neilson saw the West rent and weakened so badly that it fell an easy prey to the last great age of peace that the West will see until the Caesarism which as yet is indistinct clamps its vise-like grip firmly upon the West when we finally enter the age of Empire. His talents ranged over a wide variety of fields. He was an actor, playwright, essayist, novelist, and last but by no means least he was a historian.

Francis Neilson was born on the outskirts of Liverpool in 1867 of a family of limited means. His formal schooling ended at the age of 14 but he had early developed a voracious love of books and reading which was to remain with him throughout his life. In 1885 Neilson at the age of 18 first came to the United States. In New York he worked at a number of jobs as a common laborer. Eventually he got a job in the theatre and tried his hand at acting. Here he soon became associated with Dion Boucicault and William Gillette two of the legendary figures of the 19th century American theatre who advised him that his talents lay in the fields of managing and directing rather than acting. He took their advice and began an association with Victor Herbert that led to their collaboration on a light opera *Prince Ananias* which was a great success. Another influence on him was Anton Seidl the great Wagnerian conductor who treated him as a son and took him to Bayreuth to meet Cosima Wagner when Seidl went there to conduct Parsifal. In 1897 Neilson returned to London and took over the Covent Garden Theatre. After Seidl's death he was stage manager for Daniel and Charles Frohman for a number of years.

AN AROUSED CONSCIENCE

However, the outbreak of the Boer War interrupted his budding theatrical career and turned his mind to politics. It was at this time that his life-long interest in land values and anti-imperialism began. He considered himself a Constitutional Radical and from 1906 to 1910 was active in the attempt to revitalize the Liberal Party. In 1910 he was elected to Parliament where he remained until 1915. This was the period in which the British Government did so much to precipitate the holocaust of 1914. Dr. Neilson at the time of his death was without question the world's leading authority on the period from 1900 to 1914 during which the seeds of the plant that was to bear such ghastly fruit in 1914 were germinating. He knew just how and why the various British Governments in power during this period had played a leading role in this process, although they denied it, and the numerous Court Historians who have examined the period have naturally done nothing to clear up the confusion. There is an invaluable amount of source material to be found scattered through the *American Journal Of Economics and Sociology* for which he wrote numerous articles from 1941 to the time of his death. It is a great pity that someone has not brought these articles together in book form so that they might be easily avaialble to honest scholars.

In 1915, disgusted and horrified at the manner in which Sir Edward Grey had bungled and lied England into war, Neilson resigned his seat in the House of Commons and came to the United States. Here he published his epochal book *How Diplomats Make War* which riddled the official versions of the various Allied Governments as to the origins of the war. He had been unable to find a publisher for it in his native land. This was the first revisionist book and hence Dr. Neilson's title to being the "Father of Revisionism" is clear. In 1916 he published a novel entitled *A Strong Man's House* which dealt with the disillusionment of a munition's maker who believed that the way to world peace was through the increasing sales of munitions. This is an extremely powerful

novel which stands up even today. As much cannot be said of most novels written during the same period.

Neilson's second marriage to the former Helen Swift Morris made him financially independent and in 1920 he and Alfred Jay Nock joined to found the original *Freeman. The Freeman* was to be a journal of opinion and a literary paper combined. In 1924 it ceased publication for lack of support. "What *The Freeman* demonstrated was that the English do not have a monopoly of the ability to turn out memorable reviews, although one would think that they do, considering the state of our reviews and theirs today. It was almost wholly an American enterprise and it showed that American writers and critics, given adequate support, could turn out a review that would stand comparison with the best English product. But it also proved that Americans, by and large, were not cultivated enough to provide an adequate readership for so serious an effort."[1] Within the same period Francis Neilson became an American citizen.

He fully realized the inequity of Versailles. In 1924 he pointed out that "if the peace of 1870 was a danger to Europe, what sort of a danger to the world is the peace of Paris? Is there a man so purblind as to dream of the utter annihilation of chauvinism in all shape and form in Germany and Austria? He must be a particularly sanguine citizen who can rest content with such an idea, so long as the peace of Paris is based on the idea that Germany was wholly responsible for the war. The only way another European conflagration can be averted, is by facing the ugly facts which confront us in connection with the origins of this war, and admit, like men who desire to live in peace and amity, that we were wrong where we were wrong, and that an entirely new peace should be made."[2] As subsequent history amply demonstrates this good advice was not followed.

During the 20's Neilson returned to playwriting and turned out a number of plays that were generally well received. The Great Depression turned his mind once more to politics and essay writing. He was an early opponent of the New Deal fully realizing its culture distorting implications. In *Control From the Top* and *Sociocratic Escapades* he attacked the Fabanism of the New Deal as he had earlier attacked Wilson's liberalism.

PREVISION OF HELL

Repeating his unsucessful struggles of the pre-1914 era Neilson warned against the dangers to the West of the renewal of war which he felt sure was coming. He was fully cognizant of Spengler's observation that: "we have entered upon the age of world wars. It began in the nineteenth century and will outlast the present and probably the next. It signifies the transition from the eighteenth-century world of states to the Imperium mundi. It corresponds to the two terrible centuries between Cannae and Actium, which led from the form of the Hellenistic world of states, of which Rome and Carthage were two, to the Imperium Romanum."[3]

Unsuccessful in his Quixotic task Neilson decided to embark on what is without question his masterpiece and a revisionist classic, *The Tragedy of Europe*. "He began the writing of it while the second world war was in the making and he turned out 3,500 printed pages. Written from the viewpoint of his Constitutional Radicalism, it is a day-by-day commentary on the war, an effort to discover its causes, a record and analysis of its development, an assessment of its results and, most important of all, an attempt to learn how peace may be won and maintained."[4] The five large volumes of *The Tragedy* are an inexhaustible source of information for the student and historian who wants a clear analysis of the background and course of the second war. The writer has never seen it cited by any of the Court Historians which should not be surprising to anyone who is aware of the forces that actually control our body politic. In spite of the prodigious labor that must have been involved in *The Tragedy* Dr. Neilson somehow found time to turn out various pamphlets dealing with war propaganda. In 1944 in a pungent pamphlet entitled *Hate, The Enemy of Peace, A Reply to Lord Vansittart* he more than adequately demolished the pretensions of that pampered darling of the Establishment observing that: "it seems to me that Vansittart's proper place was Hollywood, not Downing Street. Surely he is uniquely equipped in heart and mind for the position of war yarn spinner to the great firms built on what has been called 'the film midden'."[5]

Following the war he published a number of books setting forth his personal philosophy in addition to various articles but in addition he wrote two further volumes which are a necessity for all revisionists. The first was *The Makers of War* in which he scrutinized those shadowy figures who are the real causes of war. In it he makes the interesting observation: "The Japanese, by dropping bombs upon the fleet at Pearl Harbor, did more in a short hour to set the wheels of American industry going again than the academic Fabians had done in eight years. It is just as well to remember some of the things that happened in the past. From them we may gather a few hints of what might occur in the future. The man who thinks he can rely upon the administration in power, or his representative in the legislature, is deluding himself. He ought to realize by now that for the past fifty years his political idols have been suffering from trench foot. The makers of cabinets and assemblies who put their faith in politicians are not historically minded. Perhaps it is too much trouble to learn what ails them. . . . Probably the reason for this is that he lives in a democracy—a democracy that is socialistic. But whether one or the other, a bureaucracy is battering upon his produce. And so satisfied is he with this crippling business that, when the bugles sound and the drums rattle, he girds on the instruments of warfare and goes out again to save civilization."[6]

ON CHURCHILL

Equally enlightening in view of the recent panegyrical outpourings over his demise is Dr. Neilson's *The Churchill Legend*. Unfortunately the volume had to be withdrawn from circulation because the subject of the biography typically refused permission to have is works quoted. *Parenthetically one may observe that perhaps nothing exhibits the complete bankruptcy of the policies of the Establishment more than the fact that the one figure they can deify is a man who found England a third rate power and left her on a level slightly above that of Monaco.* In judgement of Churchill, Neilson quoting from *The Mirrors of Downing Street* says: "From his youth up Mr. Churchill has loved with all his heart, with all his mind, with all his soul, and with all his strength, three things—war, politics and himself. He loved war for its dangers, he loved politics for the same reason, and himself he

has always loved for the knowledge that his mind is dangerous —dangerous to his enemies, dangerous to his friends, dangerous to himself. I can think of no man I have ever met who would so quickly and so bitterly eat his heart out in paradise."[7]

There are innumerable equally pertinent observations throughout the book. To cite just one more example Dr. Neilson quotes Churchill's observation to General Wood in 1936. "Germany is getting too strong and we must smash her." Mr. Neilson observes: "For what reason? The bloodless conquests had not begun. The Sudeten question and Munich were still far off. There could be only one reason for Churchill's determination to smash Germany, and that was she had shown the world that a State could make a success of the barter system and dispense with foreign loans. There was panic among the international bankers at what Germany had done, and it was soon realized that if the peoples of other States heard of the methods employed by Hitler, they might ask their governments to try them."[8] Is it not possible that here Neilson has hit on something which is still not realized and naturally never acknowledged for a moment by such sycophants of the Establishment as William Shirer and company? It bears some careful thought.

Mr. Neilson's interests and activities were so catholic that it would go far beyond the bounds of this article to merely list all of them. Suffice to say that in addition to everything else he was interested in archaeology and played a key role in the founding of the original Great Books Program. It is surprising that his name is so little known even if we acknowledge the power of those who control all elements of expression in our society. However, their task was immeasurably eased because so many of his books were either privately printed or published by small firms. The time is long overdue when Dr. Neilson should receive the credit that is his due. His title to being the "Father of Revisionism" should be acknowledged.

1. Will Lissner, "Crusader for Justice," *American Journal of Economics and Sociology,* 6 (January, 1947), 155.
2. Francis Neilson, *Duty To Civilization,* (New York, 1923), pp. 103-104.
3. Oswald Spengler, *The Hour of Decision,* (New York, 1934), p. 157.
4. Lissner, *op. cit.,* 157.
5. Francis Neilson, *Hate, The Enemy of Peace, A Reply to Lord Vansittart,* (Chicago, 1944), p. 48.
6. Francis Neilson, *The Makers of War,* (Wisconsin, 1950), pp. 167-168.
7. Francis Neilson, *The Churchill Legend,* (Wisconsin, 1954), p. 365.
8. *Ibid.,* p. 286.

OPPONENT OF LIFE

(Continued from page 6)

Klages is extremely pessimistic. He says (Rückblick, page 1422): "the cross-section of the present stage of world history does not show a single fact to justify any hopes, while there are plenty that compel the worst predictions," However, he himself talks on the same page of "miracles," that is to say, of events which reason could not see or predict. It may be that Life, squashed as it now is, especially in European man, by mounting superstructures, will bring forth new energy and purpose of unsuspected magnitude.

In any case, an understanding of Klages is a prime necessity. It puts us at the center of the facts. From there, we can see the problem of humanity in its full dimension. Every aspect and every component of it is explained and illuminated. We then appreciate how great is the task of describing the facts, how vast the vision that is needed. We realize the immensity of what needs to be done. Ever crushed, in civilization, by the rising superstructures that ignore and negate Life, humanity must now, having realized what the situation is, that it leads to mass misery and the destruction of man, take the great turn and establish, not only in spite of mind, but with the help of it, the order of Life and Creation, that is to say, of God, so that, in a world in which knowledge and the physical sciences give us such great possibilities, we can attain on earth that life which is implicit in Creation, but which our false arrangements now prevent.

In order to move forward, humanity must return to the source: to God and Religion, which is commitment to the laws of being and becoming, of Life and Creation. It is there that man must still build his order. This is the great task facing man. To achieve it, the first essential is still to produce clarity. And Klages is central to the achieving of this clarity.

Creation, Life, are written with a capital when they denote a basic universal reality, and not a particular case or fact.

Der Geist als Widersacher der Seele, published by Johann Ambrosius Barth, Munich, 1960. DM 48.
Mensch und Erde, Alfred Kröner Verlag, Stuttgart, 1956.

The operation of the superstructures in the fields of systems and processes (mainly in technics and industry) is given in some interesting detail in *Dance with the Devil,* by Günther Schwab (of Vienna). The translation published in London is only half as long as the original. In German the title is *Der Tanz mit dem Teufel.*

The final decay of all mankind into rigid, final irreversible collective patterns, comparable to those of the social insects, and from which no individual has any chance of liberating himself, is shown with considerable clarity, as inevitable, by Roderick Seidenberg in his two books: *Post-historic Man* (1950) and *Anatomy of the Future* (1961), both published in the United States. Price of each $3.50.

CLASSIC

(Continued from page 15)

logy or time-measure including all national evolutions across the earth. The lines through time instead are discontinuous from one another, marked creativeness even distinguishing commonly-descended racial families from each other. The range of human ingenuity is extraordinarily vast. Qualitavely it cannot be defined by any one simple standard.

The differing epochs in which the specialized cultural groups are living render fixed, general evaluations illogical and artificial. The values and terms of a specific cultural heritage are a continuation. They are produced by specific principles and relationships arising from within their particular form. Their change is an organic growth *by the laws of that particular body.*

Cultures are created by the imagination, intelligence, will and temper of peoples. Cultures are identifiable by their outstanding individuals and the form and meaning these individuals give to material life.

Cultures reflect man's increasing awarness of God and relationship to him. Or if you will, their failure is surrender to disease, brutality and ugliness.

The Importance of *Pacem in Terris*

By GUS HALL

***Readers will have to make an allowance for this reprint of an article by Gus Hall. We deny that the chairman of the Communist Party is a Contributing Editor to WESTERN DESTINY, but this article seems to us to be so instructive that we have reprinted it in full, exactly as it appears in a booklet published by the Communist Party journal,* Political Affairs.**

It concerns the Encyclical,* Pacem In Terris, *issued by Pope John XXIII on April 10, 1963. After the article by Oswald Spengler in the previous issue, readers will find that Hall's thoughts fall into their proper historical significance.

Some Conservatives have tried to interpret* Pacem in Terris *in a fashion more comfortably aligned with traditional attitudes of the Church but, in the words of the Jesuit journal,* America, *"The head of the Communist Party seems better able to appreciate Pope John's message than some Catholics!"

●

I think everybody understands that the Encyclical *Peace On Earth,* issued on April 10, 1963 by Pope John XXIII, is a very important document. It is important because it is a *political* document. It is an encyclical letter not only to all Catholics but also "to all men of good will, in establishing universal peace in truth, justice, charity and liberty." We have a responsibility to discuss it and to react to it.

The following are some of its main features:

There is no red-baiting. There are some sections that express sharp differences and opposition to the Communist viewpoint, but no direct red-baiting.

Though some sections lend themselves to interpretation in a number of ways, the important thing is that it takes a stand for peace in a new manner, for democracy in a new way, for disarmament in a concrete fashion.

Some of the strongest sections are those against racism and colonialism.

It gives new recognition to the existence of the working class as a fact in life, and in a new way it places human rights higher than ever before.

It takes a stand for capitalism, but with proposed restrictions and great pressures for reforms and corrections.

Indirectly, it speaks about socialism and communism in a positive vein. It opens the door to a positive attitude to peaceful coexistence and an objective evaluation of socialism. This is very important for all Americans.

I propose to deal with two main questions: 1) the deeper meaning of the Encyclical; 2) our reaction to it, especially our tactical reaction.

THE DEEPER MEANING OF THE ENCYCLICAL

There are certain concepts in the Party and its leadership that we could use this occasion to burn out, concepts that are a hindrance to our Party and especially to our united front relations. We must discard all concepts of cynicism, disdain and scoffing in our approach and deal with this Encyclical in the manner in which most Americans are already dealing with it, that is, with the utmost respect and seriousness.

Because of some of our old concepts, especially in regard to religious institutions, there is a tendency to scoff at this document which may well become a hindrance in our understanding, appreciation and use of it. We must restate our position and discard hangovers of syndicalist, anarchist and old Ingersoll attitudes which are deeply embedded in our Party and its leadership. We have to understand that such an attitude towards the Encyclical actually betrays our own lack of understanding of the forces and currents of the new epoch.

We must view the Encyclical as a fresh look at the new epoch and a readjustment to the present balance of world forces by an important world leader and movement.

This message sheds new light on the struggle within the Catholic Church and broadens the struggle in the Ecumenical Council. Because of it, the reconvening of the Council will take on a new meaning.

We must give the Party as clear an understanding as possible of the issues involved in the struggle which came to the surface in the Ecumenical Council. It is plain the struggle is not only over interpretation of theological dogma or ethical practices. Rather, in a more fundamental sense, it is a struggle over the basic direction of the Church and its attitude and relationship to the new realities of our time.

It is important to understand this deep struggle because it is going to continue. This Encyclical will sharpen it. For the Encyclical is more than a reassessment; it is also a product of the new relationship of world forces and will in turn have an effect on these forces.

ON THE ROLE OF RELIGIOUS INSTITUTIONS

Because the Catholic Church has had a special relationship to feudalism, it has certain distinctive characteristics as a religious institution. And to the extent that it has been an instrument of the feudal and capitalist classes during their declining periods, it has been an instrument of reaction. Thus the Catholic Church has been a mass base for Franco in Spain and Salazar in Portugal. Thus, too, an earlier Pope openly praised the bombing of Ethiopia by Mussolini and played a generaly reactionary role.

Though we have been generally aware of the new historical situation of today, we have not drawn the full conclusions

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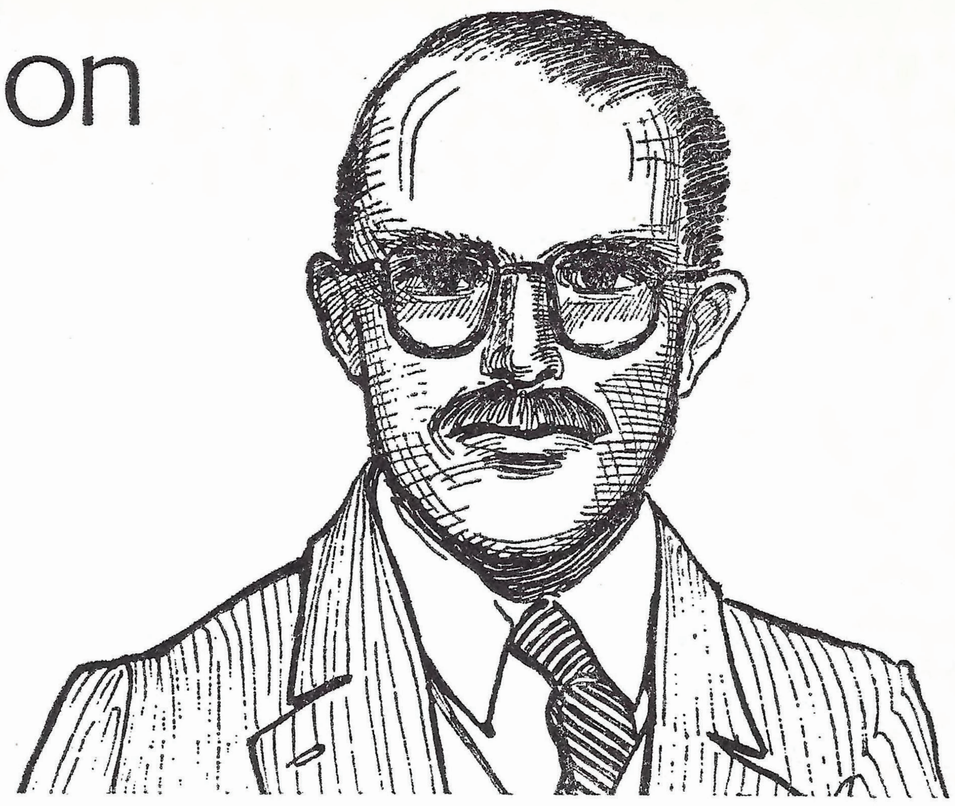
A Western Interpretation of Christianity



By IAN BRUCE MACLEOD

We've received a number of letters from readers asking about our stand on religion. We've always so far managed to duck the question, feeling that theological disputation is truly subversive in this day when unity of all Westerners is our foremost imperative.

But when Cmdr. MacLeod sent in this article, we felt that it had to be printed, even though by so doing we know that there will be a flurry of comment from protagonists as well as antagonists who see their own theories confirmed or undermined, as the case may be.

For us, we can only say that the ideas in the following article come closer to our own than any article we have ever seen on religion. We believe this to be a truly outstanding production and even though we cannot entirely agree we think that it is worthy of serious attention by every Christian.

Because Christ was born into the land of Israel—into that land which, we must imagine, was most in need of his guidance—it has all too often been assumed that the interpretation given to His words by the Semitic authors of the Gospels is the only true interpretation. This, of course, is wrong, terribly wrong, and Christianity depends entirely on the acceptance of the opposite view.

The opposite view—the view that the earliest interpretation of His words was not necessarily the most accurate—is the view on which Christianity and particularly Protestantism is founded. While Judaism and Islam both preach that religious knowledge can only be properly derived from revelations, passed on from God to Man through the mouths of certain chosen prophets, we of White or European race adopt a more cautious scientific and historical attitude to our belief in God. We hold that each man may commune directly with God through the medium of his own conscience and soul, and that the visions and experiences of others—even of the most priestly of men, are so often contradictory as to indicate proof of fallibility, and to necessitate constant re-examination and modification. While the revelation-religions, as they are sometimes called, the prophet and priest-ridden religions each incline towards the debasement of Man, our Christian belief raises the individual to the grace of direct communion with God, through the individual soul, the individual conscience and the individual intellect. While the Middle Eastern religions, both of which recognise Christ in one form or another, conveniently tend to play down the ultimate responsibility of the individual for his own actions, Christianity places that responsibility fairly and squarely on the shoulders of the individual, who is not permitted on the Day of Judgement to plead that he was mislead by the errors of the prophets or the priests or any other third party.

How is it that our race should have such a different, and more responsibile, attitude toward religion, than the inhabitants of the Middle East, the followers of Judaism and Islam? The answer is simple. All races and all men see God in their own way, in accordance with the limitations of their own race and culture.

THE PLACE OF HEREDITY

Readers of WESTERN DESTINY, without exception, acknowledge the dual role of environment and heredity in the shaping of the human mind and human culture. Environment, education and training, however powerfully shaped, can only operate on the material which heredity makes available to them. And God so shaped this evolutionary world, that the races of Mankind are divergent in almost every detail of glandular, emotional and mental character. It follows thereby that our own White European race must see God and interpret the Word of God in a manner diferent from that in which other races see Him, and the most important of these distinctive characteristics is that our Christian religion places more emphasis than other religions on the responsibility of the individual before God.

The proof of this assertion demands a wealth of detail which even a life-time of study could not supply. It calls for an examination not merely of Christianity in its European form, but also for an examination of the many religions which our forbears and racial kinsmen held before they embraced and developed the Christian teaching. And this latter is important, for by an examination of the ancient religious attitudes of Greek and Roman, Teuton and Scandinavian, Celt, Persian and Indo-Aryan, we find astonishing similarities. Today the Persians and Indo-Aryans no longer exist as Nordic-White races, and even the blood of ancient Nordic-White Greece and Rome has been diluted virtually beyond recognition. Even in the historic past, race and culture-mixing was constantly taking place, and religious attitudes like racial forms became changed and decayed due to the admixture of alien ideas. The comparative study of

religions must always constantly select and isolate the one religious influence from another, for even in Hellenic Greece, the people of our race were only rulers, and the large number of racially alien slaves who surrounded and eventually absorbed them, held quite alien religious attitudes, which permeated and distorted the original pattern of Nordic-White Hellenic religion. But through all this maze of conflicting detail, scholarly research, aided by an inborn intuitive religiosity of the researcher, is able to identify a distinctive pattern. That pattern represents the native religiosity of our race. That pattern reflects, also, the finest qualities of Christianity as understood and developed by the people.

GOD AND NATURE

First and foremost our race has always regarded God and Nature as virtually synonymous. Nature at last represents the work of God, and its ways are his ways. This results in many important deductions, which those of the White race know in their soul to be true, but which bring the White race into direct opposition to the religiosity of the Judaic-Islamic Semites.

The most essential of these deductions is that if God and Nature are synonymous, or if Nature is the work of God, then this world is not Evil. The Nordic-White man does not renounce the world as Evil, he is not oppressed by it. Through Christian godliness he believes, unlike those of his race who are enticed into monasteries, that he can find fulfillment in this world, through adherence to the strict dictates of his own conscience.

Because the World is not "Evil," we Indo-European people have always been, both in Christianity and in our pre-Christian beliefs, "children of this world," lovers of Nature and of the works with which a benevolent Father has seen fit to beautify this world. We love Nature, and see in its many beauties the divinity of God. We approach the study of Nature—Science—with the same love and reverence that we approach religion, for to the far-seeing Indo-European Science and Religion are as one—paths toward greater love, knowledge and understanding of the Omnipotent power which permeates the Universe.

As Schiller said: "To initiated eyes, everything,
Everything shows signs of God."

We have built beautiful churches and cathedrals to the greater glory of our God. We believe that all beauty glorifies God, but we do not see our religion as dark mysterious ritual hidden in temple or cave. Our religion arises from every aspect of Nature. We feel most holy when we walk through the open country, and savor the beauty of Nature. As Tacitus remarked of the pre-Christian Teutons: "It did not correspond with their ideas of the greatness of the deity to enclose their Gods within walls." In short, to us all the works of God inspire us to a Love of God. In all we see Beauty.

Because we see Beauty in all aspects of Nature, in all the works of God, we therefore identify Beauty with Truth, and enshrine Truth as one of the supreme Christian virtues. Truth, Beauty and Virtue we regard as synonymous. The Good the True and the Beautiful were seen by Wordsworth, Keats and Shelley as the key to the Divine. They were regarded as different aspects of the Divinity. We automatically recognise our racial kinship with the ancient White Indo-European Persians of antiquity—now unfortunately long passeed away under a deluge of alien colored blood—when we hear that young nobles at the Persian Court were taught primarily "to shoot straight and tell the truth." To our race, Truth is Beauty, Beauty is Truth, and Virtue (Godliness) is an expression of both. This is perhaps the central key to our religious outlook. Loving God, seeing God in Nature we believe above all in the Beauty of Truth, the Beauty of Virtue, the Virtue of Truth, the Virtue of Beauty, and we understand the fact that neither Beauty nor Virtue can be found where there is no Truth. To our people it is impossible to re-write History, even to promote a cause which might be regarded as politically Good—for there can be no Goodness which is not based on Truth. For our scientists the pursuit of knowledge assumes a religious fervor, for knowledge about Nature, knowledge about God's Creation, about God, *is* a religious pursuit—and Truth is the only path by which the beauty of Nature can be properly apprehended.

NO TERROR OF GOD

Since God and Nature are not Evil, and because our Race has always believed in the ultimate responsibiilty of the individual, there is no fear of God in the European Christian. We do not cringe abjectly before Jahwe. We do not prostrate ourselves upon the ground, with forehead grovelling in the dust, when we address our prayers to the Heavenly Father, as do the Moslems before Allah. "Fear of the Lord" as found in the Semitic Old Testament, is replaced by Love and respect for God, who is regarded always by our race as a kindly Father. The Jewish Hannah "begs" her tribal god to give her, his "slave," a son. David refers to himself as the "slave" of his God. But to Europeanised Christianity, as to our pre-Christian forbears, there is no terror when we stand before our Father which art in Heaven. There is no Master-Slave relationship. Some of our Race kneel before God, others stand. Neither show impertinence, nor is there fear.

False pride is always rejected by our people, but self-respect is regarded as a godly virtue. Even the Ten Commandments of the Old Testament, because of their association with the Master-Slave concept, have never been taken to the hearts of the European Christian, beause our Race has consistently rejected dictatorship, and sees the attainment of Godliness not so much through compliance with a set of "tabus," or negative commandments, which can only be restricted in their operation, but rather by glorious example, by emulation of that which is noble, by the endeavor at all times to live a positively godly life, to emulate the ancient Heroes of the Sagas, or the great lives of the Saints, to be nearer always to the example set by Christ, "nearer, my God, to Thee."

European Christian morality is thus based in the last analysis not on the negative attitude of "Thou shalt not" but upon a "healthy mind," an eager "Yea-saying" attitude to Life, a positive aggressiveness, a willingness to stand beside God or the Gods in the struggle against evil and ugliness. This was particularly marked in the ancient Greek, Teutonic-Nordic and Roman religions, wherein the Heroes sought to join with the Gods in combat against the forces of Evil. The greatest goodness for our pagan ancestors was indeed to gain admission to the Einheriar, the army of Heroes who would fight beside the Gods in the last battle of Ragnorak against the forces of darkness and Evil.

OUR PERSONAL RESPONSIBILITY TO GOD

But above all, what is most characteristic of our race in its search for Godliness, is the rejection of the prophet, the rejection, also, of the priestly hierarchy, and we find only a tolerance of the priest as a friend and advisor, as an equally mortal and fallible man who happens to have devoted his Life to the study of the Divine. Because the European is ultimately answerable only through his own conscience, there is no easy way to do wrong and then wipe the slate clean by blaming others. Responsibility is the constant keynote: the responsibility of the individual.

Other people and other races may have their own view of God, their own approach to Religion, many of our Race even feel that it is somewhat improper to interfere with the other man's views of God, and religious tolerance has therefore tended to be strong, especially amongst the northern Europeans. While Islam attempts constantly to conquer by the sword, there has always been amongst our race a feeling that whilst every effort should be made to help the other man toward God, it is not really proper to pry too deeply into the privacy of his mind, and the ultimate freedom of choice remains that of the individual. The activities of the Inquisition, in short, shocked our race, and today Christianity survives, but the Inquisition is dead.

This priceless quality, the individuality and individual responsibility of the White man before God, is of prime importance and significance to us in this present era. Today we find spiritually alien leaders of our churches seeking to direct our minds along the path toward racial destruction. They seem anxious to ensure that our free, independent race should disappear from the face of this world. The race which produced men such as Shakespeare, Goethe, DaVinci, Darwin, Washington and Luther is to be exterminated by the process of miscegenation, to be replaced by a hybrid rabble which, while claiming to be Christian, will comprise only a mass of flotsam and jetsam, all equally contemptible before God, equally low beneath the priestly hierarchy which will at all times claim sole authority in the interpretation of the Will of God in the same way as the Moslem Mullahs direct the blind fanaticism of the faceless hordes of Islam. Where then will be the individual conscience, the quiet communing of inividual man with the Heavenly Father? What character then will Christianity have, when the elimination of our race has been completed?

Christianity may survive in name, but it will be dead in fact. The noble religion we have known and loved will pass away. God will be feared instead of loved, and the beauties of Nature will wither away before the constant overspill of dirty cities, filled with ever-increasing numbers of mulatto fellaheen, Christian by name, but neither knowing nor loving God, living in crime, dirt and treachery, uncontrolled even as they are exploited by the priestly hierarchy, morally restrained not by the individual conscience, as our Race is, but by force and fear alone.

PACEM IN TERRIS

(Continued from page 10)

from it. Because this is a period of transition from one system to another, we will have many new developments of which we must take account. We know that a new class has become dominant, and we must readjust to this new reality. And so must all other forces, including the Church.

This readjustment of the Church is now taking place. It is a struggle—part of the general upheaval now going on, of the historic transition from capitalism to socialism.

We must constantly strive to deepen our understanding of the qualitative leap that takes place in all things when the tipping of the scales between the two world forces is altered. This qualitative leap gives the forces of progress new leverage and makes possible escalated dividends from their actions.

More, the new objective reality itself now works for the further changing of the balance of forces in the new direction. Before the shift in the balance of forces, objective conditions made it possible to advance only by uphill struggle. Now, since the dominant element influencing human affairs is a progressive one, a new quality is added which is itself a factor in moving the balance of forces toward the side of progress.

The change in the position of the Vatican is not the result of one individual's subjective reaction, but is due to the pressures of the qualitatively new objective conditions. This, as the world discussion has made very clear, dogmatism does not see or understand. Dogmatism fails to grasp the new reality, the role it has played in the struggle, and the fact that there has been a qualitative change not only in the marxist world but in the world as a whole. If we want to take full advantage of all new developments, *we* must grasp fully the leap that has occurred and its effect on *all* social forces.

ERADICATE STEREOTYPED CONCEPTS

We must uproot a stereotyped concept of many years' standing concerning the role of institutions such as the Catholic Church—a concept that still has a heavy hold, and because of which we fail to take initiatives and lack boldness in taking new positions.

Of course, what Marx said about religion in general still holds. But we must make a clear distinction between religion as a philosophy and the social role of religious institutions. We must avoid a dogmatic, doctrinaire, or mechanistic attitude to religious beliefs, and to people who hold such beliefs.

We have not publicly stated our position on this question, and most Americans mistakenly think our attitude is the same as the old anarcho-syndicalist attitude. We must find occasions to make our true position clear.

Religion as a set of beliefs and a code of conformity remains basically as Marx described it, though we should perhaps restate it in more modern terms. But we must make a clear distinction between this and the church as an institution, and between our attitude toward religious belief as such and that toward members of the church and clergy. We must do so if we are going to be a vanguard party that leads, by and large, religious people.

The moral, ethical and humanitarian concepts of religion

are not evil, and have not played a negative role in history. Indeed, many have joined the Communist Party because in it they saw the practical fulfillment of these same concepts. Many see the Communist movement as a vehicle through which they can work concretely for the realization of the essence of the sermons they hear on the Sabbath.

We cannot accomplish anything with the conception that we lead only those who are not religious. This is a fallacy, of which we must rid ourselves .

Experience should have prepared us better for this kind of understanding. The role of the church in the struggles of the Negro Americans should have given it to us. The role played by the clergy and the church in many instances in the struggle for peace should have prompted us to change, as should the role of the church in many socialist countries.

TACTICAL CONSEQUENCE OF THE ENCYCLICAL

1. *Among Catholics.* The effect of the Encyclical within Catholic ranks, clearly, will be to sharpen the struggle over policy. On a world scale, while there will be strong resistance in some Catholic circles, it also will shake up old alliances and create new ones. As in the splitting of an atom, all kinds of new particles will come into being.

In the United States, this message will land on well-prepared soil, and will start many fires in Catholic ranks. There have been great pressures for exactly such a new direction and there have been feelings of frustration over failure to move into the fight for for peace. The Encyclical will give new strength and status to the forces in the Catholic Church who have been trying to move in this direction.

Of course, there will be resistance on a world scale, as well as in the United States. It is no accident that Cardinal Spellman has been silent for some time, and it is to be expected that he will most likely continue to struggle against this change. The Catholic War Veterans, with their ties with the ultra-Right, will have problems, as will the Knights of Columbus. But there are other top forces that will wholeheartedly support it..

2. *In the Trade Unions.* Possibly some of the best effects will be evident in the trade union movement. We should carefully study the attitude of the ACTU, which will possibly play a different role in the future.

3. *In the Civil Rights Struggle.* The Encyclical will give new strength to the struggle for equal rights. The Catholic Church will be emboldened. Those elements which have been moving in this direction will be strengthened, and they can be a very important factor in raising the struggle for human rights to new heights.

4. *In the Peace Movement.* The peace forces will be alerted and the struggle for peace will be greatly advanced. We have already discussed this question in *The Worker.*

5. *In the struggle against the Ultra-Right and for Democracy.* It will have a powerful effect on the struggle against the ultra-Right, some sections of which have concentrated on winning over Catholic organizations. It will likewise greatly affect the struggle for democracy, and against such laws as the McCarran and Landrum-Griffin Acts.

The effect of the Encyclical can be tremendous, but we must have no illusions that it will be smooth going. There will be atttacks against it and distortions. There will be no attempts to interpret sections as meaning an attack on communism when they are actually an attack against fascism, or to interpret the document as an attack against all "totalitarianism."

OUR ATTITUDE

As for ourselves, we should not be bashful about getting into this debate. More concretely, we should take the following approach.

1. We should give it a wholly positive interpretation, as I have already indicated. We should not hesitate on the grounds that it may be demagogic or that "they do not mean it" but should accept it at its face value.

2. We have to find ways to help bring it to the Catholic masses and to others in the United Stateas, and to do it in a way that is understandable to the Catholic Masses and will create the greatest unity.

We should see this message as a new instrument with which to press for our policies on every front—to fight against the ultra-Right pressures on the Kennedy Administration, and as a means of pressure on the Kennedy Administration itself for peace, equal rights, disarmament, etc. Our Catholic comrades in particular must get into the debate and discussion in every possible way.

One of the important new sections in this document is that dealing with the question of united front relations with us. It opens the door to such relations and we must accept this bid in its fullest sense and extend our hand to the Catholic masses in the most positive fashion. We must utilize this Encylical to the utmost in the struggle for peace.

We should send a special letter to the Catholic leaders in various cities in reference to this Encyclical, suggesting speakers and debates on the document, on the Communist position and on those sections in which the Pope indicates we have a positive contribution to make. We should encourage discussion in Catholic colleges. And we should discuss its effects in the trade union movement.

The Catholic Church is mainly a working class church of the big cities, of the workers in heavy industry and transport. The Democratic Party has its base largely in the Catholic Church. Think of the advance of the Catholic Church in the South where it has 750,000 Negro members. This the base for a broad coalition in America, toward which the document can be very effective.

Many Catholic organs will take up the struggle for the new outlook. For example, the *Pittsburgh Catholic,* which has been the most advanced on these questions, expressed its initial editorial reaction in these words:

> The Encyclical is certain to disappoint many, including those Catholics who have attempted to link their nationalist and supremist positions on the United Nations and on racial matters to the alleged or imagined dispositions of the Holy See. *For them the Encyclical is a complete rout.*

There are many avenues, if we take the time to explore them. And if anyone is inclined to argue that the Encyclical was put out just to get members for the Church, the answer is: as long at it is done on the basis of working for a progressive program, what of it? If there is any party that has to keep fighting for realistic tactics based on confidence in victory and to do away with abstractions that are basically wrong, it is our Party. There must be no underestimation of the role of our Party on this issue, and on our relations with Catholics. It is not a static role. There is need for initiative, for a positive and bold approach.

Classic and Contemporary

By EDWARD VARGAS

There is a direct relationship between art in a society and the rest of that society. Few would deny this, but few have bothered to point out the significance of modern "art" in this context. No wonder we are being brutalized and made ready for the "mechanical monsters"; no wonder our soul is tortured and we are forced to lead lives misshapen by ugliness. No wonder the tyrant waits for us, his whip quivering, his eyes gleaming at our ruin. To make the world a horror, start with art . . .

To questions about the place of art in modern society the majority have no answer, or they reply: Who thinks about cultural matters anyway? Art is really unimportant, they say; artists are mostly impractical; it's all exaggerated and not our concern. The majority have no time to think of an answer. What is the place of cultural inspiration in the modern world?

Surrounding us in our environment are millions of pictures, symbols and forms reshaping our psychology to some end. To what end? The young criminals roam the cities in their sleek cars imitating the brutalized imagery to which their subconscious minds have been exposed on lighted screens. Theirs is the liberty of the rootless.

Angularized, characterless, streamlined cellblocks we call cities hulk up around us barren of man-made beauty—rigid, functional lines stripped of meaning and personality to where the mile high box has become the center of our world.

A generation grows up continuously excited, urged to emulate night life narcosis, overstimulated, demoralized, escapist. A brief look at the pleasure-hungry, misplaced, disturbed, disfigured young reveals the inevitable course to this social disease. Brutalizing influences degrade through the encircling systems of modern communication. Toward some sickened end are the million stupefying pictures, the debased symbols and the unnatural form leading us.

It is for these reasons that awareness of our cultural heritage is critically important. For in our idle failure come the mechanical monsters.

The scientific method has always recognized the complex, difficult, specialized and differentiated. It is oversimplified ideas that make political phrases we serve.

One or the other use is true to our intelligence.

SIMPLE LIE—COMPLEX TRUTH

Marking every manifestation of the modernist, revolutionary, materialist-mechanical, democratic cultural disintegration is its abuse of hereditary national values under a consuming equalitarianism. Eloquent exponents of permanent national values like T. S. Eliot, Sir Arthur Keith, A. M. Ludovici, Thomas Craven, Hans Sedlmayr, Wyndham Lewis, Ayn Rand and Alexis Carrel speak in terms that only the broadly, unpopularly-educated man of the present can comprehend.

In opposition to all sound scholarship and research, the liberal world-bank state ideology has fostered such propagandist half-grown sciences as psychology, sociology, semantics, and equalitarian anthropology for its own purposes.

The social structure called cosmopolitan is in our time, as in others, characterized by the styles and standards of the materialist world-city, expansive, incoherent, dominated by loan shark economics:—the commercial imperium. Its interest is luxury, mobilized spending and great public debt; its interest is sensualism, stereotype, and social interdependence. It is an essentially feminine philosophy of fashion and the fashionable, satisfaction in novelty, comfort and entertainment, the susceptibilities of sentiment and a morality responsive to sentiment. Sympathetic, inward-turned morals accommodate the period of state capitalism where everyone is required to live for everyone and to submerge himself.

The New York-Moscow state capitalist axis has long enjoyed contact with that primitivist, modernist, international, anti-intellectual art style called Expressionism. The Moscow-born Occultist and man-without-a-country, Vassily Kandinsky, carried this mystique from country to country with him in the fraternity of modernist mysticism.

So-called Expressionism has since its appearance about the time of the publication of Einstein's relativity theory dwelt on the esoteric, the primitive, the child-like, the anarchic, the pathological, deliberately and loudly scorning Western symbols and values. The master exotic, Henri Matisse, named his Paris disciples "wild beasts," much as the Futurist Marinetti unleashed his violent animated machines in word and picture. Neurotic figures filled the work of German-speaking artists throughout the excited decade after World War I.

The dissolutions of traditional order in that period brought accelerated, diffuse contact between basically dissimilar cultures, superimposing mixed elements under the common bond of finance.

DEVELOPMENT OF PROGRESS

The development from prehistoric conditions to a scientific civilization is the record of exceptionally productive individuals carrying forward what they inherited. All peoples have practices, laws, and symbols extending beyond memory, originating in few, if any, known personalities. But each scientific achievement is attributable to a known personality more historical than mythic. An instance would be the historical personality, Homer, who elaborated a lingual art to where systematic abstract communication was further made possible.

The world's cultures stand in epochs relatively independent of each other. There is no discoverable universal chrono-

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BIAS AND EVOLUTION

By SIR ARTHUR KEITH

In the three preceding essays I have discussed the part played by the mentality of early man in shaping the evolutionary destiny of the groups into which mankind was divided in primal times. The evidence on which my discussion was based was drawn from what is known of the mentality of tribal man in the modern world, and to some extent on what we know of the social behaviour of animals akin to man. There is another source of evidence which I have not yet touched on—namely, that provided by the study of the developing mentality of very young children, particularly of those group-forming qualities which I have ascribed to early man.

By the time a baby has entered its fourth month of life it has become conscious of faces;[1] it distinguishes the known face from the unknown; the known face pleases while the unknown displeases. Have we not in this the first manifestation of the group spirit—a "consciousness of kind," a discrimination which separates the faces of the family community from those not of that community? The babe returns the smile of the known face with a smile, while it is upset by the smile of the unknown face. Sympathy is limited to the known group. Have we not here the beginning of that characteristic of the group spirit—the limitation of sympathy to the home community? To account for the babe's behaviour we have to assume that it has been born with a mental bias —an inclination as well as an aptitude to love the known but to turn away from the strange or unknown. And the purpose of the bias is to serve in group formation. Here, then, is the subject of the present essay—the biasing of man's mentality to play a part in the process of his evolution.

LOVE-HATE MENTALITY

Before the end of its first year a child's affections become biased in opposite directions; in one direction its preferences are so strong that they may be described as love, while in another direction its aversions are of the nature of hate. Thus early is laid the basis of the love-hate mentality which prevails between independent groups of primitive humanity—the subject to which the preceding essay was devoted. With love and hate come manifestations of anger and jealousy, pride and resentment—the main mental ingredients which go to the make-up of the "competitive complex." Seeing how early in life a child's feelings and passions assume this biased mode of action, we must assume that the bias is determined by a particular structure and organization of its nervous system. We may speak of such inborn or innate mental biases as being "instinctive" if they serve a purpose in life's economy.

As to patriotism, a particular form of mental bias or prejudice,[2] dealt with in Essay VI, we must assign its development and manifestations to a later stage of a child's life than those just mentioned, unless we accept Hume's opinion that a child's concern or pride in itself is a form of patriotism—namely, "self-patriotism." This form of patriotism begins before the end of the first year, but its more usual manifestations appear in later childhood, when a mother becomes to her children the best of women, and father the greatest of men. "The nearer in kind the nearer in affection" (Hobbes). Although well over seventy years have come and gone since I nursed the illusions of childhood, I have still a vivid recollection of my dismay when certain of my boyhood prejudices were challenged. My father farmed in the valley of the Deveran, a small river in Scotland which separates Aberdeenshire from Banffshire. He was, in reality, an ordinary farmer, and his livestock was not unusual, but I held the opinion that he was the most expert of farmers and that his stock was of the highest merit. To my surprise I learned, in a moment of confidence from a friend, the son of a neighbouring farmer, that he held a like high opinion of his father and of his father's stock, an opinion that struck me as being absurd. Neither his prejudice nor mine was shaken by our confabulation! Often since then I have thought of the strength which a primitive group of humanity must have drawn from the prejudice or, which is the same thing, the conviction that it was the best and bravest of all groups and that its homeland was the best of all territories. Group pride is a breeder of confidence; it becomes a source of evil only when it reaches that point of fervor or intoxication which is named jingoism or chauvinism.

Often as I read the works of authors of the seventeenth and eighteenth centuries I have felt, as they expounded the fundamentals of human nature, that they enjoyed one advantage which is denied to us who are disciples of Darwin. They believed in Creation. Let me cite one or two examples to illustrate my meaning. Let us begin with one from John Locke (1632-1704): "Our all-wise Maker, knowing what it is that determines the will, has put into man the uneasiness of hunger and thirst to move and determine their wills; for the preservation of themselves and of their species . . . for the continuation of the species."[3] Locke has only to call in the Creator to account for all the instinctive forces or impulses we find at work in man's nature, whereas I have to demonstrate that there still exists inside man and outside him forces or powers which could have created human nature as we now find it—human nature with all its bends, biases, prepossessions, and instinctive urges. My second example is taken from the *Philosophy* of Thomas Reid (1710-96): "The wise Author of our Being hath implanted in human nature . . . inferior principles of action . . . to preserve the species . . . to produce changes and revolutions in the theatre of life . . . hath not trusted reason with the preservation of the species . . . hath not thought fit to leave this important task to reasons alone, otherwise the race would long ago have been extinct."[4] Here the Scottish philosopher handles in the simple terms of Creation the problem I am now discussing—the inclination of the human mind to certain lines of thought and action, these forces being attributed to "inferior principles of action." The bending or bias has been implanted to serve an evolutionary purpose—namely, the preservation of the species. The "inferior principles of action" ensure that mankind will mate, will engender children, and will devote their lives to the rearing of them, will be partial to them, and in due time will sink their own individuality on that of their children. This

eighteenth-century conception of human mentality is acceptable to the twentieth-century students of evolution, save as regards two matters: we regard "the inferior principle of action" as coming to man, not by a special act of implantation, but as an inheritance from forbears whose lives were mainly regulated by instinct; we prefer to speak, not of the preservation of the species, but of the preservation of the group.

OUR RESPONSIBILITY TO OUR OWN

The preference of the term "group" to that of "species" becomes evident when we recall the main object of this discussion. *It is the evolution of the separate groups into which primitive humanity was divided,* particularly the part played by biased mentality in the preservation and evolution of primal groups. We have already noted the extent to which the social attributes of the human mind have been biased to serve such purposes; and now we must realize that a group's mentality is even more completely enslaved to serve in the major business of reproduction. Every generation of a group owes its existence to the self-sacrificing labors of a preceding generation, and should, if the group is to continue, hand on the entire trust or capital it has received to a succeeding generation. Our Scottish philosopher adds as a postscript to the passage quoted above that the "inferior principles of action" implanted in man's nature "have been successful hitherto in ensuring the continuation of the race." This is true of humanity as a whole; there is no lack of births. *But how many groups and peoples have come to an untimely end just because they spent on themselves the capital of altruism which should have gone to the rearing of another generation?* The strength of the reproductive bias is a guarantee of the survival of a group.

Both Locke and Reid approached the study of human nature under the conviction that they had to deal with a "special creation"—such a conviction serving as a potent bias to their interpretation. There is another author of the eighteenth century whose observations on human nature may help us to interpret the mentality of early man still more accurately than those of his contemporaries—namely, David Hume (1711-76). Hume, who held that "the material world has a principle of order within itself,"[5] was more likely to err in the direction taken by those who regard human nature as a product of evolution. "Nature," wrote Hume (meaning, as I suppose, the creative powers inherent in living things), "has given all animals a like prejudice in favor of their own offspring; this passion arises from the original structure and formation of human nature."[6] Here we find Hume affirming his belief that a pronounced bias or instinct is determined by the organization of man's nervous system. "Reason," he declares, "discovers objects as they really stand in nature," while our feelings have "a productive faculty, and gilding and staining all natural objects with the colors borrowed from internal sentiment, raises in a manner a new creation." Primitive man, as the powers of his brain expanded, and as the rigidity of instinct was replaced by a liberality of choice, looked out, not on the world as it really was, but on one made attractive by the glamor created by his inner feelings and by the liveliness of his imagination. Such a bias gave him an incentive to live. According to Hume, "Nature has succeeded in deceiving us into the opinion that human life is important."[8] Men find surcease from the troubles of life in sleep, which is akin to death, yet so strongly are they biased in favor of life escape from it by suicide is regarded as an act of insanity. Nevertheless, when men realize that their country or their group is in danger, their instinct for self-preservation is superseded by a still stronger basis—one which compels them to offer their lives in order that their homeland and their group may survive. These instances serve to illustrate the extent to which human nature has been biased to serve evolutionary purposes.

Human mentality may be biased by many circumstances and conditions. Desires and aversion, unreasoned likes and dislikes, turn our minds this way and that. Especially potent is that form of mental activity known as "interest"; whenever questions concerning our own welfare or that of our community arise, our emotions are aroused and our interest is intensified. A common interest served as a bond to keep the members of primitive groups together and helped to secure unity of action. Hope turns our minds in one direction, while fear, the stronger agent, turns them in another direction. Fear gives unity of action to a group. Our minds are turned to accept what flatters our self-vanity and to reject what tends to lower our personal status. We are biased or swayed by our national pride. Pride of family and of class bear in upon us. We are ready to believe all that is good of our friends and all that is evil of our enemies. Our minds are enslaved to our prejudices to a far greater extent than is usually recognized.

Hume had a mind of the highest order, penetrated and controlled by an unflinching intellectual integrity; yet . . . man's code of enmity was an enigma to uni-codal Hume; but that which was an enigma to him finds an easy solution at the hands of the student of human evolution. Human nature was elaborated and matured in that prolonged primal age of mankind when every human group contended with neighboring groups. As shown in the preceding essay, man's dual nature was an essential factor in his evolution.

PROPER BIAS BRINGS SURVIVAL

In this essay I have sought to concentrate the attention of my readers on the great extent to which the mentality of primitive man was modified and biased to serve in the welfare and evolutionary destiny of his race or species. We may assume, I think, that a steady process of selection went on among the groups of primitive humanity, and that the groups with minds most suitably biased to give a united team or group spirit would be the groups rewarded by the prize of survival. If my argument is sound, then may there not be truth in what has come to be known as "wisdom of the species"? In this connection statements made by Edmund Burke (1729-97) are often quoted. For example: "Whenever the people have a feeling, they are commonly in the right."[9] Or again: "Prejudice with its reason has a motive to give action to that reason and an affection which will give it permanence. Prejudice is of ready application in an emergency. . . . Through just prejudice a man's duty becomes a party of his nature."[10] Here we find an able statesman justifying prejudice in a modern society, while I am dwelling on its evolutionary utility among ancient societies of evolving man. Aristotle seems to have believed in the collective wisdom of lower animals. In his *Ethics* this passage appears: "Even in the lower animals there is some natural good principle above themselves which aims at the good peculiar to them."[11] Darwin believed that the

safety of a tribe lay in the guidance of tribal opinion. For example: "Actions are good or bad as they affect the welfare of the tribe. . . . Judgment of the tribe is best in the long run for all its members."[12] The part played by all those mental activities, which are of an instinctive or biased nature, in the preservation of the individual or the species, and in securing the perfection of the species, was very completely recognized by E. von Hartmann (1842-1906).[13] James Dunbar, a professor in the University of Aberdeen, penned this epigrammatic statement in 1781: "Instinct carries out the policy of nature."[14] If we construe "the policy of nature" as being the way of evolution, then we may say that the human brain has been evolved to serve as a factor in carrying out that way.

There remains for our consideration one of the most powerful inclinations or biases of the human mind—that which receives a multitude of names—altruism, idealism, humanitarianism, benevolence, and many others. Altruism gives rise to a feeling of serenity. It is destitute of self-interest, is non-competitive, and apparently serves no evolutionary purpose; its field of action is entirely within the code of amity; it aims at a higher and better life. Altruism is the mother of all forms of missionary enterprise. Benevolence, wrote Hume, "is a disposition, a bias, a generous concern for our own kind"—our own kind meaning here the whole family of mankind. Altruism is accompanied by that degree of emotional fervor known as enthusiasm. "Enuthusiasm," said Hume, "arises from pride, hope, presumption, a warm imagination, together with ignorance."[15] Under a heightened degree of zeal, altruism may assume the ugly forms of bigotry or of fanaticism. "Ideals," William James noted, "give inner joy, but are luxuries if they stay at that."[16] In the opinion of Herbert Spencer ideals may intoxicate the judgment; "they may strain nature out of its inherited form."[17]

ALTRUISM MISAPPLIED MEANS DEATH

Having asserted that all instinctive tendencies of the human mind work for the preservation of the individual or of his community, how are we to account for one which serves no such purpose? I agree with Wilfrid Trotter[18] that altruism is both inborn and instinctive. The explanation of the origin of altruism which I would offer is very similar to that given zy Darwin.[19] Altruism is a vast expansion of family sympathy. Family sympathy has a diffusive and exuberant quality; it becomes wider and wider in its influence, until it includes all members of a primal group; it again expands when groups are fused into tribes and again when tribes are combined to form nations. The peoples that have survived to form the large nations of modern times are those which were gifted with a full endowment of generous sympathy, a quality nearly akin to altruism.

Such, however, is only part of the explanation I have to offer for man's altruistic qualities. In reality, altruism is an evolutionary disarmament. All the emotions which wait upon the practices concerned with man's evolution are painful. Competition, contest, emulation, rivalry, hatred, anger, cruelty, injustice—in short, all of those feelings included in the "evolutionary complex"—give rise to uneasiness and anxiety. *Altruism signifies a complete abandonment of the evolutionary outlook;* the altruistic man or woman is willing to sacrifice self for foe as readily as for friend; altruism, in reality, is a longing for peace. Hence the warm, large-hearted feeling which accomponies it.

I am particularly interested in a form of mental bias which has its place, not in the evolution of man, but in the evolution of science, especially the branch of it which most nearly touches me—namely, anthropology. Time was, and not so long ago, when the ruling bias of my predecessors was the theory of creation as expounded by Moses. Observations which did not fit into that theory were rejected or modified. And now we are dominated by the conviction that evolution is true, and I am bound to confess that so far as the workings of Nature as known, our observations, so far as they concern man, fit very comfortably into that theory. Alas! many of these observations cannot be fitted into our conception of what civilization is, and especially what it ought to be. Hence many of my colleagues, votaries to the altruistic ideal of a universal brotherhood, refuse to handle the uglier aspects of the evolutionary process as manifested in the world of to-day. The actions of the living nations lie outside their purview, yet to me the behavior of nations now alive is very similar to that which I have ascribed to primal groups of humanity, swallowed up in the past of so long ago. *"The profoundest of all infidelties,"* wrote Herbert Spencer, *"Is the fear that the truth will be bad."*[20]

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This work is an extraordinary feat of scholarship and political analysis. Its theme is how a small group of wilful men and women destroyed a far better and safer world for a worse one, in which no one is secure, and public life is a tissue of handout lies and misrepresentations and mad power gambles. It is so extraordinary that without hesitation, if you can buy it, get it; if you can not, keep after your library to obtain it; or your local group to buy it and put it on the list of available books for study.

It is a remarkable work in both its depth and research, as well as in its clarity, narrative brilliance, and in letting the villains of our age tell their own sordid, tortuous, and terrifying disastrous story in their own words.

The author of this great work is a Professor of History. He writes in the great traditions of the Revisionists like Barnes and Tansill, as well as others mentioned in this magazine from time to time. This work covers the decade 1931 to 1941. It describes how the liberals, beginning with the fall of Mukden and ending with Pearl Harbor, changed from "no-more-wars-in-our-times" to the chief architects of history's most useless, wasteful and tragic war.

That this was a most critical period in Western history can not be denied. It is the decade of the great economic depressions, the going off the gold standard, the rise of Japan, the League of Nation's folly, the great massive degradation of Germany by an iniquitous peace, and a Mad Hatter's re-dividing of Europe to create the seeds of a hundred new wars.

THE GREAT ADVENTURER

To America, there came the Great Adventurer to the White House armed with an alien weapon, namely, *administrative fiat*—law made by the Executive and enforced without judicial recourse. And in the end came war and the welcoming of alien barbarians inside the walls of Europe.

In all this period Liberalism acted like an Intellectual Mafia. That is not to say that it was an organization. Far from it. Like the Mafia it was not a formal organization, but an endless interconnecting network of similar thinkers and believers, all motivated by the same self-interest, the same personal vanity, the same lack of values. Nothing so well illustrates for us the nature of the liberal intellectual as a *tramp,* that is, usable as a tool for forces outside and alien to the West. The outsiders were able to motivate these hoboes of ideas, wanderers in the sub-culture of the West; showing themselves to be the true *michel* element that hates the best of society and goes about to destroy it.

LIARS FIGURE

One of the great earmarks of this control and indoctrination of the intellectuals of whom we write was the fact that they *manipulated* facts, statistics, and proofs to back up anything they researched, or set forth as idea or belief. It is thus that we find a whole generation of intellectuals, utterly blind to the slaughter of millions of Russians by a dictator, and praising a staged, mock trial of rival leaders by Stalin as statecraft. Then these brave intellectuals advocated and supported later the Nazi trials in Germany using the same device. No laws or statutes or precedents backed up the Nazi trials. They were a staged affair with the findings pre-determined and agreed upon. They lacked completly our sense of fair-play, and just law.

Thus, then we find during the 1931-1941 decade, the liberal intellectuals as confused nihilists, quarrelling, pontificating, and representing themselves as spokesmen for interests that didn't even exist, and pretending to omniscience they did not possess. We find them confused and divided on the New Deal, on their heroes; some of them even praised the Nazis as the *avant guard* of the New Revolution! Most of them being without a cause, or true intellectual inner-directedness, found themselves in the end the victims of the distorters and the arch-plotters who sought to bring the U.S. into the war against Germany.

T.R.B., who wrote in the New Republic, masking himself under these initials, headlined a column once: "Wanted a Ministry of Information." This he did because the Administration's efforts to "sell war to the American people was a monumental flop." Lindbergh, as a member of the *America First* organization, was villified for telling the simple truth that "the Jews, the British, and the Administration" were the most active exponents of American involvement in the war.

It is natural that after Russia was invaded, the tone of these intellectuals regarding Russia became more and more favorable. In fact, Bliven in the same period said the unwillingness of Americans to fight was "sickness of soul." And more and more these intellectuals came to speak, think, and accept facts the way the British Propaganda ministry did.

The result is that today, none knows what is truth or lie in all this wartime propaganda by the Distorters. The trial of Eichmann in Jerusalem brought out things hidden from the West, namely, that Jewish leaders apparently delivered their own people to Hitler's emissaries in return for their own lives.

WAR GUILT

The world war which the liberals finally got when Japan dropped her missiles on Pearl Harbor was indeed, if one studies this evidence closely, the direct result of the no-fight-policy of the liberals of the U.S. Liberals preached no wars, no policies, no fighting. Into the power vacuum came the Japanese; the failure of policy in Europe, brought about Hitlerism, and the useless war that ensued over it. It is this war, let us never forget, the fruit of liberal confusions and miseducation before the 1930's, which brought into Europe the barbarians, who raped and killed as they marched.*

At the door of the liberals we must place the blame for the horrors visited on Europe after the peace too: for the enslavement of the Balkans, for the loss (through failure to take a strong stand) of Hungary and East Germany when they revolted. At their door also goes the sell-out of China, the lies about its revolution and its communists. At their door must go the present suicidal policy of disarming the U.S. with intent to bring in the U.S. such troops to occupy it as a "peaceful" army of Russians!

And finally, the whole world has been made the prey of an obligarchy of financial-monied interests—the power of Money that hides in anonymity while manipulating the liberals of today to do its bidding, and grind out its propaganda of no-win, no-war, no-opposition to the barbarians. That liberals have become the *Paid Liars* of the *Big Lie* of today is no wonder, for the liberal is at heart a tramp without inner cultural direction.

* (See, *German Women in Soviet Hands,* Boniface Press, 5353 Magnolia St. Philadelphia; and *Red Shadows,* by Kenneth Goff, P.O. Box 116, Englewood, Colo.—Ed.)

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